Mr N Those here for the first time? Are you from Viginia Beach?

Q-A Norfolk.

Mr N Norfolk. Through Mr. Gainburgh? Yes. All right. Also new?

Q-B Yes, we're from the Yoga Society.

Mr N From where?

Q-B Mount Vernon, New York.

Mr N Mount Vernon? Who brought you here?

[redacted]

Must Remain in Transcription Room

Q-C I brought them, Mr Nyland.

Mr N Good. Let's make plain then for Wednesday evening you can bring up any kind of a subject you like provided it has something to do with the possibility of spiritual life, real life is that is the definition, or anything that has to do with your inner life. Try to stay away from ordinary superficial discussions of ordinary life, because they are not really important unless the ultimate is that which is really more essential. And of course we will talk about it every once in a while from the standpoint of Gurdjieff, and it is not limited to that. (?) So, what?

Q-D I was just wondering if this is a place where I can ask a question about a particular aspect of self-observation; can I pursue something in that direction?

Mr N Well, we can if it doesn't go too far.

Q-D Let's suppose I've chosen to take some simple activity like just opening and closing my hand, and let's assume that I can remain non-identified and I can maintain an awareness of my hand opening and closing, a certain energy going, I assume, to maintain that awareness. Now what is it that determines how long that light can stay on; is there a certain--with the limited little I

that I have now, is there a limited reservoir of energy that gets used up and then I have to wait for it to fill up like a battery?

Mr N How does it start in the first place?

Q-D I wish to, want to become awake.

Mr N So as soon as that wish is gone, everything is gone.

Q-D Now, what I'm trying to understand about the mechanism is...

Mr N The mechanism is based on the wish. As long as that is there there is the possibility of something else also existing. When that wish is gone, then there is nothing. Then it is a continuation of ordinary functioning.

Q-D Does the continued ability or the increased ability to observe for longer periods of time--is that a function of continued practice, or... In other words, can I wish now, and be able to observe for ten minutes straight, or...

Mr N I don't think you can.

Q-D I don't think so either. In other words, something is created in the process, so that...

Mr N No, something is dependent on your wish. The wish has to be there all the time in order to extablish something that functions differently from the ordinary states of consciousness. There has to be a wish, and you can say it has to be a wish for real consciousness, a wish for awareness, a wish for being awake, or even a wish for trying to develope an I, I don't care how you call it, but there has to be something in one, that one wants to spend a certain amount of energy, or even give attention to the possibility of developing something that does not exist now. At the present time, there is a possibility that whenever I have the wish, for that one moment, as long, you might say, as it lasts, to cre-

ate something that might function, or begin to function in the particular sense of objectivity. When that which has now being built as a possibility of remaining in a conscious objective sense active, when that has grown sufficiently to stand on its own feet, then you can assume that that might continue. Where exactly that particular point is at which it becomes self-sufficient, and has, as it were, a life of its own, it depends a great deal on the speed, or the intensity with which that kind of thing has been built or created. So there is a long period before one can even rely on something that exists without paying too much attention to it. And I'm afraid that as long as one is one earth there is the obligation of continuing to wish to work. I don't think that by its nature, this little I can continue to exist in the surroundings of ordinary life, because it's not natural to the earth. So you may as well give up the idea that you will come to a point where it goes by itself.

Q-D No, I wasn't thinking about that.

Mr N Good. Then, it is dependent on somehhing in one that remains interested in developing somehhing which at the present time doesn't exist. Where this takes place in the very beginning when one has interest or curiosty is in something in onelsef, partly maybe in the mind as it is, partly in the feeling, that one feels there is something necessary (?). You see, how do I start being interested in this kind of work, even when I know, and also when I gradually find out that it is difficult, that I still continue to have the wish regardless of the obstacles that may be in the way. You can say it is a kind of a refined feeling, or it is an interest in the possibility of further growth, or it is a belief that something else must exist if it is potential, if it only

could grow out into an actuality, that all that then would be necessary would be to create conditions in which it can grow. Whatever this is, this is the first motivation in one, that the interest exists--it may be based on curiosity. Try to find out what there might be as a new kind of a world or a new kind of experience, or also one might be driven that one has to do something because the conditions in which one lives at the present time are not tolerable; now it depends on those two. If it is terrible to me to live in the conditions in which I am, I'll try to find a way out, and as a result, my wish will be very strong. If on the other hand I find that I have something that I know could exist, and all that is necessary to give it the proper place and a proper way of feeding it, or creating a condition that say, is like a fertile soil, that it can start to grow, it depends exactly on the intensity of that kind of a wish, that I have to give it more food. But in either case, it is always opposed by something that is my natural existence. And even if I havethe wish for a moment, right after, or very soon after, the other kinds of energies which flow in the direction of ordinary existence will try to take over, or at least, they'll oppose it. So then it is you might say a certain fight between two things, of which one is the strongest? The stronger my wish for real development is, the more I will be able to overcome the things that are against me. But if I'm so engaged and identified with ordinary life, that then will take over and then there is very little room, and also very little attention given, and most likely, very little energy for the particular purpose of developing something which from our standpoint is unnatural. Q-D Does the increased use of the faculty increase the strength

like a muscle gaining strength?

Mr N No, I doubt it very much; in the beginning it is nothing else but the building of something depending on one brick on top of the other. It doesn't function as yet that way because it hasn't enough life. It is not like in a natural way where we have an ordinary body which already exists and all it needs is flexibility, this is the feeding of life into it. Creation is quite different; it is first the building of the possibility of a form, and then endowing it or putting some kind of a content in. So the content will not stay unless that which is being built is even en rapport with that which should go in. And what will go in, that is I hope a certain quality which will continue to live. But the conditions are not such that it will live in the natural conditions of earth. So it will mean that if it has to continue to live, I not only have to create a building and put something in it, but I have to create an atmosphere which will prvent outside influences from that building or for that kind of development from influenceing it. And these are things that are much more difficult because it is not natural that when it is there it will grow. You understand what I mean? It is bringing something down from a higher level to a lower one. That which was on a higher level will not exist on a lower, by definition. And if I wish it to exist I have to create a condition in which it can exist. It is like heaven on earth; I have to create a condition for heaven to continue to exist as heaven, otherwise it will gradually be demolished and become earth. If it is a question of God coming down to earth, unless God has something of his own which remains God, he will be under the same influences of the earth. If man is conscious, he can live in an unconscious

state without being affected; but if it is not strong enough, naturally he will be destroyed. It is always a question of what is worth more, what is worth more in quantity. And you see, you have the added difficulty here, it's not of the same kind. It's of a different kind of density, it's a different heteregeneity. If it were a homogenous development it would be quite different; but it's a development between two levels, and because of that there is no direct contact like on earth which is horizontal and can contact everything that exists; it's a difference between one level and another, and it introduces an element of verticality which is quite different from the natural development. You understand what I mean by that? A (?) is quite different from a direct line, even if the direct line is in the direction that I am.

Q-D ...much remains the same as long as you're on the same level; ...(?) very much the same...

Mr N Yes, constantly, until there's a change, until something has been created which is strong enough to stand on its own two feet.

Q-D Like operating differnt rings of the elctron ring...

Mr N No, it is not; it is more--if you want a physical example--it's a different mutation. Mutation as far as biology is concerned is a different species, and the introduction of some kind of an element whereby a new species is formed. Physicall y speaking of atoms, it is the difference between one ring of electrons and another ring also, which there is space inbetween which are separated by quanta.

Q-D And until you get to the other ring you're still in the ring you're in?

Mr N How one will get to one ring from the other depends entirely on what kind of condition one is in, and the quantity of energy that is available. Ultimately, theoretically, it depends on how this energy is in one state that it could be converted into a different kind belonging to a different level. And this is really the process, that one says, what can I introduce in my ordinary life of existence that then could be maintained on a higher level. I have to realize that it is not a natural process of ordinary evolution; it's a process that depends on (?) introduction of something that is entirely different. I explained that several times; the production of certain things that are component parts which at a certain time, fuse, create an entity of a different form. I've compared it to water, made up of hydrogen and hydrogen and oxygen as gases. At a certain point of the right combination of the three, temperature and every condition that has to be satisfied , and under the influence of an extra amount of energy in the form of electricity it is possible to change the gases into the liquid. So water then being a new kind of a substance has entirely different kinds of qualities and properties than the component parts; at the same time water is still made up of that which is hydrogen and oxygen. And again by reversing certain conditions I can change them back again to the components. So it is the same thing, but in a different kind of a phase. And this is the difeerence that I say has to be introduced on account of different conditions which then at that one point make out of gas something which is liquid. And at the same time that which is liquid is still the gas but this time in a different molecular form, and it is this change in different molecularity that really produces objectivity out of subjectivity.

Whenever I go into detail out of a theoretical question the whole point is that whenever I wish to work I start with something that is desirous of creating something different from what I naturally am; and for that I have to use you might say the finest kind of elements in me, of the finest quality, hoping that that at a certain time, because of an intenisty and a definite effort or an effort of a certain kind, or an effort that still in the beginning is very much in a subjective way, that through some means or other, almost you might say a miracle happens in which then a moment of objectivity is experienced out of that which was subjective and leading up to the possibility that it will change over from subjectivity into objectivity. That you might say is theoretically the explanation. To put it on a psychological basis, at any time when I am in my ordianry life, and I'm desirous of finding out what it is to become objective or aware, that then something takes place in me which tries to be aware instead of thinking; and if the three elements which are necessary for the fusion of an awareness are my thoughts and my feelings and my physical presence, and if at a certain time conditions are conducive that then that unity as an entity that then produces for me in something of me a realization of an existence of an objective kind, and that kind of realization of that kind of existence is the beginning of I. Keep on thinking about it.

Q-D Doesn't this awareness then go into something else, such as an observation...

Mr N No, an observation produces an awareness, and really the step before observation is an alertness, is a realization of the existence of oneself as some form of life which is manifesting. An awareness follows an observation. And observing in the sense

Gurdjieff means it is a recording of the fact of my existence which becomes an awareness when it is non-identified with that kind of an object, and the awareness can continue into the state of awakening if the moment of the awareness is continued as a constant realization at each moment as time flows through me. So they are different concepts which are all related.

Q-D During this awakening will a person be able to use that thinking process.

Mr N The thinking process is exactly the thing that opposes awareness. As long as I remain in the thinking process I am not objective. An awareness is that which is characteristic of an objectivity, because it has to be non-identified. My thought processes all the time remain identified with what they think about, and the process in the mind as it takes place is not a momentary process; it is a process based on a memory or an anticipation. The mind as we know it is based on what will happen and what has happened. It is very seldom that there is a registration at the moment; it goes fast; the moment disppears and you might say goes past. But the mind at the present time in an unconscious state is only capable of registering future and past and not a moment; it goes by too quick.

Q-D Then you can't have it, let's say, while working on an equasion.

Mr N No, it can happen that something else starts to exist parallel to working on the equation. You see, if you could consider that an I could exist, at the same time while th ordinary subjective ways of living, personality and so forth continues to exist, then you will have a much better picture that something else exists besides that which continues. So without interfering

with it, it simply means that I try to create something, and at the same time continue in my subjective way of thinking or feeling.

Q-D Then you don't really stop trying to work on the equation...

Mr N Not at all. There are many activities in life that are very difficult and will not allow any energy or any attention to go in the direction of objectivity, because it becomes so involved there is very little energy left, and I have not enough of any kind of a wish that at that moment I would like to be aware. The ideal state of awareness is that at the moment it happens to me, and at that moment that which I then see as an objective fact continues to remain subjective. But it is a registration which is separate from that which is a mental one as I know it now.

Q-D Is it a registration of increased dividends; sometimes I suddenly feel that things are much more vivid...

Mr N That is right. And that is why one says ti is a state of awakening.

Q-D The lights were turned up higher...

Mr N It is like a flash of lightening which in the dark suddenly lights up and it doesn't last longer than the lightening goes, but at any event during that little period when it happens at that moment it is a light. Same way with accidental awakening, accidental realizations of oneself, of awareness. They happen. They don't happen too commonly because I make them, but they are for some reason or other a certain condition in which I have an experience which produces for me a momentary flash of a certain understanding in which I realize that I exist but in which that which is my existence in terminology of my ordinary subjectivity

does not seem to exist. When one talks of moments which I do not forget, moments that are indelibly engraved on my memory, they are happenings that without my doing anything about it, nevertheless I experience in the moment, really being alive, really being awake. And each person has these moments, but they're accidental.

Q-D I'm beset by this problem; how do you get increased energy...

Mr N By having more wish; and the wish has to be determined by the realization that condition in which one is. If I'm satisfied with the way I am, I have no wish. If I'm looking for the possibility of a solution, or I have a problem or a question, I then will have a certain desire which expresses itself in the direction of searching for a solution; and it all depends on that. The more smug I am, the more I will be asleep. The more upset I am, the more possibility there is that I might find a way out. There is no guarantee; the fact that I am simply in a terrible state does not mean that I find a way out because it may be quite accidental.

Q-D You sometimes feel too agitated to...

Mr N Or maybe you don't believe it. or it may sound too simple. You may say, well, is that all there is to it, or I know it all, or of course I have been awake, I know all about it, I watch myself, and all the different statements that one makes, and when one says yes, all right, I know, I'm not such a bad fellow, I don't have to do this or that, I don't want to, and it's all right. Such statements of course in ordinary life have nothing to do with objectivity. And of course the more one wants to continue in that and believe it, of course the farther one is away from any possibility of realizing that one is not perfect.

So you see, the realization has to be first that something has to be done, and unless I have a question mark, that something ought to be done and I have to hunt for the possibility of finding a road or a way out, I naturally will sit down with whatever I have and perhaps make my adjustments and get some other form of condition or justification. The first thing, you might say, in order to become interested in the possibility of further growth has to be disturbance. If he's not disturbed he will accept everything that he experiences, and simply make his adjustment even if he suffers, he will say of course it's all right; I will get over it; it won't last forever; it won't rain every day, and so forth. Who put up his hand? Why? Why did you put up your hand?

Q-E Because what you were saying--I had something I wanted to ask about.

Mr N Yes, but I was still talking.

Q-E Well, I didn't say anything, I simply put up my hand.

Mr N No, but you put up your hand; excuse me, huh?

Q-E Excuse me.

Mr N That's right.

Q-F I also put up my hand before...

Mr N And I didn't see you.

Q-F No, I managed to escape that.

Mr N Fine. Now we can shake hands. Now we are open for hands and questions.

Q-G I want to inquire about the first question, about wish and curiosity, because I want to understand exactly what you mean.

Mr N Well, have you curiosity in life?

Q-G I want to ask you something.

Mr N Yes, go ahead.

Q-G I think that wish and curiosity are very similar to each other; they are not very far apart...

Mr N I don't know; are they?

Q-G They are similar; basically they are two different words for the same type of thing.

Mr N You can start a kind of wish that can be aroused by curiosity; I can be curious without having any kind of wish to find out about what makes me curious.

Q-G Yes, but I'm talking about wish in very general terms; I'm not specifying what wish is...

Mr N Well, why not specify it; what are you curious about?

Q-G Well, I'm curious now to know what I'm doing here...

Mr N That I don't know.

Q-G No, I'm trying to give you a physical example of this moment; you know, you're talking about momentary awareness. It's very fast, but I'm trying to catch it. I'm trying to say that for me, the wish and curiosity is one and the same thing, and when this gentleman is trying to use his hand to create something permanent, constant, in which he could overcome the natural limitation of the muscles, or he could do something which is impossible because he's really defying the laws of survival, I think that really what he has to think of is the purpose of it, because he's completely ignoring the purpose of what he is trying to do; he's...

Mr N How do you know that? How do you know he's ignoring the purpose of what he is trying to do?

Q-G Because if he could keep in mind the purpose of it, he would realize that what he is trying to do is unnatural, and if he uses his experience...

Mr N Is it? Ask him.

Q-G Well, I'm sure...

Mr N You are sure? Ask him.

Q-G He is trying to do something to give himself the knowledge that is impossible...

Mr N Is he really? Are you? Are you doing that? To try the experience to do something impossible.

Q-G No.

Mr N No. He says no. So maybe your prognosis is wrong.

Q-G So maybe he hasn't thought of it that way.

Mr N May be. May be he's very dumb.

Q-G Not dumb...

Mr N Yes, maybe you know more.

Q-G I don't know more...

Mr N All right, then you have to ask him; he says no; and then you are wrong.

Q-G Well, I would like to know what his description is of,,.

Mr N Well, I don't know. Why would you be interested in him?

Q-G In the purpose. In his purpose.

Mr N Are you interested in yourself.

Q-G Always...

Mr N Good, then let's talk about that.

Q-G Well, I would want to find out for myself what would be the purpose if I want to do the same thing?

Mr N The question is do you want to do it?

Q-G Yes. Sometimes it occurs to me when...

Mr N When? When?

Q-G Well, in times of great distress, or when I'm...

Mr N Can't we wait until you are in great distress?

Q-G Pardon?

Mr N Couldn't we wait until you are in great distress?

Q-G I have been...

Mr N But you are not now? Because you are now theorizing about something that might again happen.

Q-G Well, I may have been only a few hours ago.

Mr N I'm sure it isn't. No, it isn't. Just a little theory, and just a little talk. It's not very logical either, what you are saying. If you have a good question, we can talk about that.

Q-G Well, I'm trying to understand; I'm not really asking a question.

Mr N What would you like to understand?

Q-G I'm trying to understand what the purpose of the gentleman was...

Mr N No, now we're talking about him.

Q-G Well, if I understood his purpose, I could perhaps understand something about me too.

Mr N Let's hear about you; what is your purpose?

Q-G Well, I would say that my purpose is closer to what you were saying before about development.

Mr N Good. You want to develope. What would you want to develop?

Q-G I don't really know to what I want to become; I want to not stay in the same spot.

Mr N You have to find out then what you are at the present time.

Q-G Well, I am aware sometimes of staying on the same spot with-

out actually knowing what spot I'm in. I'm aware of the lack of movement; I don't have to actually define for myself what I am in.

Mr N Oh yes. Whenever you want to live you have to find out for yourself in which direction you want to go. There's no question about it; otherwise you are a chicken without a head. Of course you have to have an aim for yourself; otherwise life can have no meaning for you whatsoever. I think that is what you have to become clear about because it is not just a helter-skelter going from one place to another--you know, just happening. Either you know what you want and you try to define it, and even if it is very small and it may not be very big. There has to be an indication that you want to know something

Q-G Well, I have a purpose in development, improvement, improving my tolerance of something let's say which is not beautiful.

Mr N What do you want to improve?

Q-G I want to improve my tolerance; I want to increase my tolerance with regard to something which is not beautiful, like I encounter alot of not-beautiful phenomena and I would like to tolerate it.

Mr N Good. Why don't you?

Q-G That's a temporary purpose.

Mr N What is the main aim.

Q-G Well, I think that if I don't stay on the same spot with regard to my tolerance I have improved.

Mr N Go and walk then if you stay on the same spot. Why do you stay on the same spot? Keep on thinking, keep on reading, keep on doing, get experience, find out what you can know for yourself, so that you can know what you can trust or you cannot trust. It's

a question of your own knowledge, of that which you can rely on, and which always will be there when you need it. This is what you have to find first. The rest of this is extremely vague. And there is really then no definite purpose; then only that you would like to be a little bit more tolerant. Some people would like to be on the moon, some people would like to be in Timbuctoo.

Q-G What is there to being on the moon in what I'm trying to do?

Mr N Yes, exactly you see, so we go from one place to another. What was it that you had in mind?

Q-F What I had in mind was regarding enthusiasm. You spoke about being aware of one's position, as means towards having a wish in order to have energy and be able to make efforts that will refer to work. I know I've experienced myself, and I've heard it referred to as a concept that it doesn't necessarily have to come from disliking where you're at, that you want to get out of that into some other place, but that the other place has a desirable kind of thing about it; that is so that whereever you happen to be that is worth going to. I mean a man could be relatively successful as far as his ordinary life conditons, let's say he's a master of his particular trade, whatever that is, and has some simblance of balance as an ordinary human being. Regarding that of itself, there's nothing let's say, of negative character in it, regarding his position in that respect to give him wish to want to move or grow or change in any kind of way, but he changes because of something else that is vacant in him, or he has a sense of something that is higher. I only wanted to raise my hand because it seemed that that side didn't come out; it just didn't...

Mr N I thought I mentioned the word creation, do you remember?

Of wanting to create something that didn't exist. You see it need not be based on something that I dislike, and I would like to change it. It may be that something does not exist as yet which I would like to make. So you might say I start at the point not necessarily you might say disliking certain conditions and then rearranging them and creating something different, which is more to my liking. But I start at a point in which I believe something ought to be done about creating something that is not in existence now, and that I would like to start with, and for that naturally I have to have curiosity and enthusiasm. I do not exclude, naturally not, that which might be a motivation for wanting to work, maybe exactly because I realize that there wherever on e is is not complete. Now the completeness I may not dislike so wholeheartedly that I have to get out of it, but I only use that as one of the possibilities that could become a motivating factor. If after all it is a question of creating, of that which really I know should be of a certain value to me, particularly when the creation by itself could grow sufficiently that it could become a guide for me; it is a form of creation that is simply coming from me, using the materials that are at hand and then endowing it with a certain power; and then you might say, hoping that it will have a definite right on me so that I can be guided, and I can even submit to that which has been created by me. And that form of creation of course it is not a question of myself doing all of it. That kind of creation implies that that which I try to make, I make in such a way that I could become receptive to the possibility of receiving different forms of life or different forms of, let's say, influences which do not necessarily belong to the earth; that I place myself under

the conditions in which I could receive certain influences of a higher quality, without going too far to say that I wait for God to tell me, there is something of that kind of a sacredness involved by which I then, when I am in the right kind of condition of receiving it, that which would be the final product would definitely be the inspiration for that which comes from above with that which I supply as coming from the same below, or at least being here. And that, and the combination of the two in which I am the instrument of the artist creating is then as a result of something you might say that belongs to me, but that for my own knowledge belongs to God. All of that is on the positive side; of course it has nothing to do with let's say being negative and then because of that you are forced to do something. But in principle it's exactly alike, because the creation is also based on a realization of that which is now not sufficiently satisfying to me; for that reason I want to create.

Q-F I know Mr. Nyland.

Mr N You understand what I mean.

Q-F It's just that sometimes it gets to be very difficult to hear it always on the dark side; I know it's...

Mr N Well, it is true when one talks about questions, questions that should be in a man, I think one has to talk about a dark side, because that is something that is unanswered. It may not be very dark, and at the same time it may be quite hopeful, and paricularly that since one believes that in a certain direction there is at least a ray of light, and of course it is not as dark, but the differences between dark absolute and light absolute, it's a tremendous range, and all the degrees of twilight are in-between. So it is not simply a question of remaining negative;

it's only a very small part of it; and I think that it doesn't last that long, because as soon as a person, being forced to look for something, he has already hope that there is a way out, and that for him is not darkness.

Q-H I'm interested in the ideas that are involved with the relationship of say man and woman in terms of work on oneself.
Mr N You know, there are many things in existence in which the subject man and woman has been done to death; it's not that I don't want to repeat it; it's that there are so many things that I repeat so often, and this particular thing, there are at least five tapes we spent talking a half an hour or an hour in talking about those relationships. From the standpoint of work, from the standpoint of what man or what woman should be, and what should be the relation of one to the other, it is far better maybe that you hunt up or find out where that kind of a tape is and listen to it first; then you have some material; with that there is the possibility that we can talk a little bit more about it. I don't think it is that urgent at the present time. All right? Not because I want to evade answering, but you know one can sometimes refer to such a thing as (?), have you ever seen this and that, say, yes I know, tis right, (?), but it's in a museum somewhere in Milan, and you must go there if you want to..., you know.
Q-H Yes, I understand your point; I'd be interested in the tape.
Mr N Good. Find out from the proper person. There are people who do know; I don't, but there are some.

Q-I I find it difficult to reconcile the idea of being objective about oneself, of not judgeing oneself, and also being aware of

one's insignificance, littleness, and mechanicalness.

Mr N Of course it's difficult.

Q-I How can I balance it?

Mr N And it cannot really be balanced until you have an experience which gives you something on which you can stand. You're quite right; it is very difficult to have even an objectivity when all our lives we have been, have remained subjective. That even this particular concept of an objectivity possibly existing is already a little different from an ordinary form of thinking. Because when ever I think, I think in the terminology of a subjective world, and naturally my mind belongs to me as a personality, and it is already interesting that the mind at times can believe in the existence of something that is objective. But the reason why it sometimes starts to think about it is that subjectivity seems to have a certain bondage which ties me down. Now maybe that is not so clear to some people because they think naturally that they are free. But if you study yourself a little bit and you see whatever it is that you happen to think, and how often the thought is triggered off by the statement of someone else, or activity of someone else that affects you, and that you live 99% with reactions, and that of course under the influence of anything outside you react in a certain way, you might say that is the purpose of your sense organs, to receive that form of energy from the outside which I then so-called digest, the trouble is that I always digest it in the same kind of a way. And particularly that that which I digest, and it doesn't even reach too much of my mind, and it has become habitual forms of behavior is something that I cannot even control anymore. And what it is related to is when I am alive and so-called

living in this time, to what extent am I even master of what I am doing and thinking. And whatever my feeling is that is aroused because I happen to live in connection with other people and being affected by them, is that for me something that remains original or is it stereotyped and does it fall gradually into cliches. Now this is the problem that I think a person will have to face: to what extent is he affected by the outside world and that he reacts always really in the same way, or is he able at times to continue to think independent on anything that has happened simply based on the facility of his own mind; that is, can a man at a certain time be completely free from his mechanicality, or automatism. I think it is worthwhile to think about it because it is not so easily solved; many time I do not want to believe it; I say yes, I am so-called free; I can do this and that. And when I go back and see why I am doing it, it is most likely because I have been influenced by someone or the reading of a book, or someone made a statement and it is really not my own. Now where one wants to draw the line, I think it is also difficult, and it is very often a question of honesty, because I think that all of us really believe that there is some possiblity that I can enter by the back door, that there is always well yes, but I am not 100% mechanical, or really maybe 90% but sometimes I am and sometimes I follow what I wish to do. That is an argument that is not settled until one has experience. And when one really has had that experience, I think one comes to a logical conclusion that he really is much more mechanical than he thought, and that ultimately he will have to admit that he is totally mechanical. But this kind of a statement need not interfere with anything that I realize that I'm not. That I am in that sense

not a free man, that I am completely engrossed in my own associations, and that I react of course in many ways, and that I am bound by a certain form of behavior which is put onto me in the form of perhaps education, or the civilization and particular culture in which I happen to live, and that in many ways I behave because I happen to be a human beingoon earth, and that naturally I am influenced by the conditions of earth and of all the different conditions around me, and that I think in a certain way. And also that many times I am influenced without even knowing that I am influenced, and that I make statements sometimes which I've absolutely no rhyme or reason in my own mind, but I repeat what someone else has said before. All these kinds of things I think it is very much worthwhile to think about. But I will come more and more to the conclusion that I am not really free. And that therefore the question of trying to become conscious is a question of gaining freedom. And that as a resultable concept is of course worthwhile, because ultimately I believe that a man wishes to be free, and I think naturally he is let free when he dies. And it is a question can I die now sufficiently in order to set myself free; if that is an aim of a human being, perhaps it is not for everybody, but I think it is worthwhile if I were free, and of course at the same time I would know what to do. So that instead of withdrawing from the world and thereby becoming free from it, that I would like to have this freedom in the midst of my life. So now I'm looking for the possibility how can I become free in the midst of the activity of my daily living. That is really the problem. So then I run up against the problem of identification, because I know, whatever I do or feel and that is expressed in an activi-

ty, of course all of me goes into that, and I cannot help it because I want to do it right, I have a certain amount of conscience for that, loyalty sometimes, wish to do it right, or whatever it may be. Or I do it for pride, admiration, someone who pats me on the back, or whatever may be the motivations of whatever I do. If I want to look at it, I will try to find out whatever it is that I have done, why I did it, and perhaps I will do it again. Now this freedom means that I am not affected by whatever I am engaged in, and that I you might say, could take it or leave it. This would be an introduction of something a little bit more objective without having myself to be completely identified and losing myself in it, that if I would have the ability to make something without having to have someone else to admire it, or without even having the desire that something of me is subjectively manifested, or that I could leave it or take it, then I would have towards that which is my own, which has been created or made a certain form of objectivity. Objectivity we know a little bit in ordinary life because we sometimes try to be objective regarding the different things that we experience if we happen to have a judgement. Whenever a judge has to give a certain sentence, he has to be objective. He has to weigh everything that is connected with it, and then uses his good judgement in order to come to a reasonable conclusion and then to give a sentence that is in conformity with that. Now if objectivity is something worthwhile, and it must be worthwhile, otherwise we wouldn't have a word for it, and that very often it is necessary in order to establish communication, because if there is no objectivity of any kind, I would have to go on the personal interpretation of you or someone else

or myself or whatever it may be, and I don't think we would reach conclusions really that would be the same, because your conclusion or mine will be based on my own experience. And what I now consider a fact I may interpret a little differnet from yours. I think that kind of a language that remains altogether subjective, it is very difficult to establish a universal language which every person can understand. Now of course when I say language it is not a question of communication by words; it's a question of attitude, it's a question of how one is as a manifestation, how one judges about peoples feelings, what they do and how they do it, and what their motivations are. All of that is and must remain subjectively tinted or colored. Now you can say it is fine; let each person have his own. Well, then we forfeit a little bit the idea of a community. It is very nice, it is wonderful for a person to withdraw from the world, I've said it before, in an ivory tower or go to an uninhabited island, or become a monk, or any of the diferent directions that he wants to go in, or a mystic or whatever it may be. But he's not then a man fulfilling his function on earth as a man belonging to humanity. So one can quibble again about that; is it necessary for man to communicate. And is there logically any particular reason why people are born on earth the way they are, and that they multiply and live, sometimes in the city or the country, but in any event have contact with each other. And is it really something that can be called progress when we have more of these conglomerations of people together who of course affect each other and step on each other's toes. But you see these are facts apparantly which exist which one has to meet. And if one doesn't want to meet them, withdraw from the world

and you're not bothered. But if that is the case, I think one is not fulfilling the function for which many people at this present time ~~~~~~ find themselves. So I am constantly saddled with this idea of identified with whatever I am, and I call it my personality. Now if the aim is freedom, if that is an aim, there are many other aims, but if that is an obvious aim. And relatively speadking that if I am free I can choose, and live whereever I want to live and if emotionally I become interested in becoming something of a higher kind of a nature in order to satisfy certain laws which I believe exist, or that perhaps cosmologically can be explained for me, then of course it is necessary that first I fulfill my particular task on earth, simply because I happen to be born here, and that only when I have fulfilled it I will have a right to leave this world. So I am afraid that I will face the possibility of an identification, and that if I want to become free of it, I have to introduce something that indicates for me that kind of freedom, and the word for that for me is to be objective, that is, a freedom from subjective interpretations. Now how to learn this, is to develop something that will temporarily start to function like this, having in mind that when it is once functioning, that then it could connect again with that which is now subjective, and then because of its influence as coming from a higher level of being will then affect the lower level and then because of that kind of influence, as a result, that which is of a lower level could go up to a higher level. That is an aim; it's quite logical, religiously it is of course acceptable, it's the whole purpose of any kind of a messenger from above to come down from His Endlessness or infinity in order to temporarily be on earth,

to tell people and to help them and to indicate to people what may be the reasons of why they are the way they are, and to indicate to them a possible way out so that those who hear him and follow his words actually can develop. I think that religiously of course it is fact; Mohammed, Buddha, Christ, whichever one you want to take as a messenger from above if one is religiously inclined one has to indicate it in such terms. But you see, the point is I find myself completely subjective and mecahnical. And in some instances I don't like it because it doesn't give me freedom; moreover it doesn't satisfy an aim which I believe a human being could fulfill. And again this is putting a human being against a background of his own possible development. If he could evolve and then in his own evolution, become free, and still remain in existence, he then could fulfill his task on a different level, and again if that is his aim, could come close to the possiblity of understanding his Endlessness. If religiously it is an aim to become one with God, or to have God come down so that I could understand it, or that I in my life become deified with the particular properties that belong to God, or that religiously I'm satisfied sometimes to sit at his feet, or that I am as man, free from certain things that I now call maybe vices or something that binds me, that in that kind of freedom perhaps there are different kinds of aims even that just happen to be born and live a littel bit and die. It depends on one's particular type, also one's particular development, also the different kinds of things that are in a man; the questions that are there, the effort he would like to aim at and what he would like to develope. It depends entirely what he really believes is a possibility for him, and maybe not always for everybody else,

but at least for himself, that he would never satisfy his own life and his own query unless he can follow this yearning principle of wanting to achieve or reach more and better understanding. I go through a period in which I try to become objective; constantly having in mind as soon as I know how that I return in my subjectivity. So you see that although temporarily the aim might be that I would like to observe, I would like to become impartial, I would like to have an understanding based on the material what it is to live in a moment, that at that time I could reach a certain form of freedom, that unless I return again as it were as man, in man and all the manifestations of man, that then when I fulfill those kind of requirements belonging to man as he is, including love of mankind, maybe ultimately, that I only can do that when there is something in me which is unchangeable, and on which I can rely. And this is really the fundamental reason, because I am not reliable for myself; I change, I change all the time; I change with the wind, I change with the conditions, I change with different people, I'm not always the same, and sometimes there is very little in me that I know is me. Most of the time, and agin it depends on how well one wants to study it, or wants to find out what one really is, and to what extent it is possible to have those kind of facts in an absolute sense as real truth, it all depends how far one wants to go. But in any event, whatever it is, as soon as I start to lift that particular veil of secrecy, I discover that I really am not at all what I think I am or what I even wish to be, and that many times I am reacting because of circumstances being in a certain way, and I live on the periphery of my life; very seldom that I want to live in my essen-

tial being, or an inner life, and that only I select certain times when it is all right, and I don't have to do too much, that I can then withdraw and you might say meet God within me. I call that going to church, it's fine, but then how am I the next morning? Or when I get out of church? How am I as man? In life is there still then the possibility of retaining that what I call validity of me, the reality of me, what really is character, what is his principle. Again that is really an aim that I want to find out to what extent can such a thing exist, and to what extent when such a thing starts to exist, can it be built up further so that it becomes reliable. And that for me in my life even it becomes omnipresent, that it always would be there. That is the philosophy that one ought to have in order to establish for oneself a life of principle. It is that principle that we are talking about, and that on the road to that, I may have to acquire a certain dexterity, and that dexterity might mean that for a little while I want to find out what it might mean to become objective; it does not mean that is the aim as an end, only a means. Whatever it may be. Observation simply means that I want to get practice, and I want to have facts truthfully without interpretaiton. I have to start by trying in certain conditions where there is very little chance of anything interfering; so I simply express that using the word non-identification, meaning by that that in whatever I observe, I don't want any like or dislike, I don't want any emotional quality to enter into this statement of the fact of my existence only. That is a different kind of way of looking at myself because usually when I look at myself and I acquire a certain amount of self knowledge, I also acquire self-criticism, or self-opinion.

or in any event, a certain confidence that I base on myself. Whenever I say that I can control this or that, I simply mean that I can do this or that at will, and of course I can't, and if I try, I get (sick?). You know, whenever I try to avoid expressing negative emotions, I lead up to a state, I create a state which will lead up to explosion after a little bit. And it cannot be helped because it is not normal; normal existence is to express it. And I am bound by the way I happen to live, or the civilization, or what is bon ton, or what people will accept or that I stay within the bounds of what is right or wrong. Morally speaking, from the standpoint of whatever we call this civilization; naturally I am affected by it; of course, I was brought up in it. I behave like an ordinary human being, and I try to become as real as I can in my manifestations in order to be a good man or a good, at leat passable, at least not disagreeable. But you see that is a different kind of problem, the problem what can I do even to become free of that, and free from myself--preparation for death if you like. But in any event, the wish to become free during the lifetime when I still have the certain form of consciousness which will help me, and a certain wish which might be in my heart to implore the help of that which I believe exists as a higher form of being. I cannot do without religion of some kind, it's impossible. In a life for oneself, there is always the possibility of spiritual development, and it doesn't matter what words I give it, even if I say I am an agnostic, at least I make a God of my agnosticism. It's quibbling about words; when a person has feeling,he has a feeling about something that is quite right, and the deeper he goes the more pure it becomes, the more ethereal it will be for him, and

the more force it could give him if he could yield to that sometimes at the expense of, sacrificing whatever he happens to be engaged in at the present time. Don't quibble too much about the words according to whatever is necessary to become conscious. One simply uses it for a little while to find out what it is worth, the same way that you use a measureing stick to see what is a yard, and then you throw the measureing stick away when you once know. After one has acquired the dexterity of objectivity, and then when one has acquired this form of I, partly in one's mind, partly in one's heart, gradually the formation of that which might be called individuality of a certain kind of being that does not necessarily belong to earth but can live on earth for a definite purpose, that then of course I again become a human being, and according to the terminology of Gurdjieff, it is expressed by the word of participating. I return in a state of objectivity in which I have regained this freedom, I return to earth, I return to the manifestations of my body, and this time I am in a conscious state, and with this I participate in that which is unconscious, and then it is like a messenger from above, as if that which is holier and higher than I am returns to this personality in order to help this personality to free itself from the bondage in which it lives. Again it is that kind of an aim of a human being that if he could reach this in his lifetime, I think he would have a feeling that he had fulfilled his function. If it stops at participation, if it stops at ordinary manifestation, it's an open question, it doesn't have to be solved as yet, but don't have any fear. Because try it and see what it gives; see if it is so difficult to be objective, which of course it is; see if

there are obstacles in the way which you cannot overcome; then you have to face the problem do I wish it? and again it comes up what is the reason why I want to work. It becomes that kind of an individual question. No one will be able to tell you what you wish to do; you must know. So what other kind of questions are there?

Q-I Can an entirely new matter be created or are we really just concerned with energy transformation?

Mr N It all depends what you understand by a pattern. When you say can a new pattern be created...

Q-I No, I didn't say that. I said really an entirely new matter or material...You use words like becoming more ethereal, and this was the assumption that I've been operating on, that consciouness is a finer kind of material, and I'm wondering, Mr. Gurdjieff speaks you know of an entirely new material and so forth, and I'm wondering how literally meant this is.

Mr N I think it's quite literal; I think this matter which is in relation to the different parts which make up the matter have a diferent distance, a different rate of vibration around each other, and when I say rate of vibration, I simply mean that their vibration is measured in time, it is sometimes doubled sometimes tripled, sometimes even much more; and to compare it it simply is that one understands vibration as far as light is concerned or as far as sound is concerned in a certain medium where they belong either in air or in so-called ether, that then there is a difference in effect as a result of different rates of vibration. Either the tones are higher or the light becomes more towards the violet or towards the blue.

Q-I Yes, but my question was, that essentially we're using the material of ordinary life to create something new, but isn't this really just a process of conversion of one material form to a higher level, like to less density and so on...

Mr N No, no. Look at two things; there are two possibilities, and one will lead to the other. If you have ice and you heat it, it becomes water, and when you heat water it becomes steam. It still remains, physically speaking the same kind of substance of HHO, but it's only in a differnet phase of existence.

Q-I So it's really a differnt form; it's not an entirely new matter...

Mr N It is a question of matter being related to each other in a different way; it does not change the particular particles. They only change in the velocity around each other. And when I say it is a little less dense, it is like (?) or sometimes a little ethereal, it simply means that the distances between those molecules or whatever the particles may be is a little bit larger, a little bit away from each other, and then it becomes porous.

Q-I The reason I'm asking this particular question is that you speak so often about something that is parallel to ordinary life, something really quite different, objectivity; I also think in a religious sense of that which is absolute, God, as being something quite different, yet I also think of God as being the totality of everything existing and so forth, and I do see certain contradictions; either God runs throughout the universe, and is the universe...

Mr N Do you know much about Greek Mythology?

Q-I A little.

Mr N How many Gods there were? And there was one at the top.

Q-I First among equals.

Mr N (?) was god, the totality of everything existing. Each person makes his own God dependent on his concepts. The only difference there is between what he calls his God and himself is that he places that kind of entity a little higher than himself. For him, it becomes his God. Sometimes it is that which he creates, and he believes he makes into his God. Sometimes it is that which he believes exists and he prays to. I don't think it has anything to do with the totality of God as God existing in infinity. But I think it is like a quality that is on the way to becoming that, if one would only allow a possibility of growth for oneself that at each point when one grows in the direction of where the God is, that then also the God recedes and becomes a different kind of a God. There are different layers of that kind of developement, even if the step was changed. If I go from one step to the next higher, then that becomes for me the first step where I am now, and that which used to be the third step is now the second. So I must change my concepts of God in accordance with whatever my experience is, and of course it always takes place, because I may have an idea when I'm very young that God is somewhere, you know? Then when I become a little older I am skeptical, I say no, he is not somewhere, but he may be on the point of a pin. And after that say no, he doesn't exist at all because I cannot believe it, and I substitute something entirely of my own, and after that maybe I have to admit that there may be something that is like somebody governing the totality of everything

existing when my knowledge is constantly adding more and more of certain things to that which I don't know but all I can say is there must be some reasonable something somewhere, and whatever it may be that I then use as a concept, I simply use the word God for it. I don't think I will solve the problem at all as long as I keep on talking about it, as long as I keep on feeling or even thinking. But I think there is a possibility when I understand the principle of being, and that the principle being that which I call silence for myself is then a possible communcation with that which is totally existing as infinity. So that really if I understand it quite well, that at times I change the finiteness of a certain concept from what I consider from my standpoint still a little higher than I am and I give that a name. Maybe in reality it is a semi-God or a quarter-God, or maybe it is partly still human, but it doesn't matter as long as it represents for me a certain beacon which indicates for me a certain direction in which I want to go, and the further I would evolve the closer I would come to what I would call the center of the universe. But then when I reach the center of the universe as the place of infinity, not dependant on dimension, I start to realize that it is now. You see, before I get to the point where non-dimensional means total existence, it's a diferent kind of a concept, because I go in the direction of eliminating existences in the form of dimensions, I come to the point, and the point happens to be absolute. And then of course I have to say Yes, thatis the old idea of omnipresence. But with my limited vision of the present time, and the limitaitons of my mind, and even the forms of my thinking or feeling, I can only have a certain idea of the direction;

perhaps sometimes I call it halucination of something that can exist and that I believe ought to exist more or less trying to define it in certain terminology from my ordinary unconscious or subjective existence. And sometimes when I want to define it, and that which I want to create, and that which is a representation in me of that which is in me, that I want to say this is much more Godlike, that I know that if that exists, and then I look at it, and then it produces in me a realization that is not (?), and that the only word that I can use probably is awe. As soon as it produces that in me, I am without words, and that I would say is a good indication. You see, as soon as I come to certain concepts which happen to have no opposites, and there are very few in this life that we know about, because everything as we know it, has an opposite because we're living under that kind of a law on earth, of a positive and a negative quality. That which is not an opposite of course is neutral, is inbetween the two, or is a point between present and past. But also that which is an indication of the existence of infinity, sometimes I use the owrd bliss. Bliss has no opposite. Bliss is a description of a certain state, outside of which nothing is and inside of which everything is. So you see it is not arguable anymore, and when it is taken out of the region of arguments, out of my intellect, there is a possibility of an existence, let us simply say, it is a form of being in relation to that which it looks at and out of which it grew, that that's the same relationship as component parts becoming fused into one, one kind of an entity that has a different kind of a quality. I call that being.

Q-I I was wondering on those same lines to ask this question

wherever I am but via Infinity. You see I'm militant, I know that, because I know that as long as I'm on earth, I'm subject to death. I may not like it; nevertheless those are the facts. that are to be accepted by me. If I want to see what it is that prevents me from eternal life, I have to have concepts which I now can conceive of and describe and use. In that sense I say God being higher still has something that is more or less related to me. I make God in my image, hoping that I am in his image. But I don't know his image. All I know is what I am, and I say in my most ideal form, it would be like that, and if I be a form, it's still a form. So when I say His Endlessness existing, and one day? How? When he always exists what is a day? It cannot be. A day is limited; all this is not limited, eternity is not limited; it cannot be in any form whatsoever. But again I say I cannot conceive of it. I can not conceive of it, that if I shrunk to become a point, and if in it this point the totality of me still existed but in miniature. If I reduce everything by copying to a microfilm, it exists--I cannot read it, but nevertheless it still has form. But if that becomes a point, again because of a point being non-dimensional, it could within that point exist, but I cannot conceive of it. So I must make the limitations, and I must rely on the limitations whatever they are, and every once in a while get a glimpse of what it might become. And when I say that God also has to work, I simply mean, means for me that I have to work. And then in working I hope to become a God like the God who works. And then when the God works and eats his own Heropass, when I eat my own time, I then hope that I will reach a point of Infinity, non-dimension, and silence, and of course this is the meaning of reaching silence;

duplicate page

for some time of you, and it's briefly this: is there something which we can call God, which as a mind, has to observe its physical body which is perhpas the universe in order to be able to grow and develope or does God have to observe his physical body.

Mr N Well, I think that whenever one talks about God and about Infinity, it is far beyond us to describe it actually what it is. Because for a description of infinity you'd have to use finite terms.

Q-I Yes, but you were saying...and I'm really asking if God has to work too. It's a little sacriligious to put it that way...

Mr N Yes, that I think is a concept that is very satisfying to man. The question that Gurdjieff brings up of God being eaten by [redacted], I think it is simply a concept in order to make it clearer to us what takes place with us. Inthe reality, if one talks about absolute values, there is no eating, there is only being, and that being is being and it is never destroyed. Because it is always. It is a concept; I say Infinity; it is a word. Experiencing I cannot because I am God. Only if I were to reach total freedom; and sometimes I say yes when I'm dead, I am free; I'm not at all; I think there is a very necessary process of development the way we have to see it from this standpoint in a certain place in the total cosmos where we happen to be. And again it is almost assuming that how can we as little human beings have an idea of what is the totality of all things, so in order to try to bring it to a reasonalbe point that I can more or less be satisfied in such a concept. I have to bring the things that I now believe exist and infinity down to terminology of finiteness, because I cannot go and become

wherever I am but via infinity. You see I'm militant, I know that, because I know that as long as I'm on earth, I'm subject to death. I may not like it; nevertheless those are the facts. that are to be accepted by me. If I want to see what it is that prevents me from eternal life, I have to have concepts which I now can conceive of and describe and use. In that sense I say God being higher still has something that is more or less related to me. I make God in my image, hoping that I am in his image. But I don't know his image. All I know is what I am, and I say in my most ideal form, it would be like that, and if I be a form, it's still a form. So when I say His endlessness existing, and one day? How? When he always exists what is a day? It cannot be. A day is limited; all this is not limited, eternity is not limited; it cannot be in any form whatsoever. But again I say I cannot conceive of it. I can not conceive of it, that if I shrunk to become a point, and if in me this point the totality of me still existed but in miniature. If I reduce everything by copying to a microfilm, it exists--I cannot read it, but nevertheless it still has form. But if that becomes a point, again because of a point being non-dimensional, it could within that point exist, but I cannot conceive of it. So I must make the limitations, and I must rely on the limitations whatever they are, and every once in a while get a glimpse of what it might become. And when I say that God also has to work, I simply mean, it means for me that I have to work. And then in working I hope to become a God like the God who works. And then when the God works and eats his own Heropass, when I eat my own time, I then hope that I will reach a point of infinity, non-dimension, and silence, and of course this is the meaning of reaching silence;

Nirvana, it is a state of being of which nothing exists of what we now at the present time call existence. Essence? it is all existence. And these paradoxes will remain with us as long as we are on the road towards something positive absolute and negative absolute again combined in the totality of absolute. But for me in order to indicate progress or change or a certain direction, I have to make something that is outside of me, and I call it positive, I have to call it Heaven, I have to call it the totality of the universe, or perhaps Karatas, or His Endlessness living on the Sun Absolute, but it is only something in my mind and it gives me a feeling. And when it's a feeling I say regardless if I can define it, I wish to work. You see there is already a possibility in man that one can free oneself from the formulations of the mind and that something else exists which I now call my feeling, can go over into an emotional quality, and that the development of an emotional quality is something that is within our range, I've said it before, depending on the forming or the formation or the completion of the kind of octave of Kesdjian, it is sol, la, si, represented by three let's say steps: aspiration regarding the outside world, inspiration regarding my inner life, silence regarding the state which I hope to make; those are sol, la, and si. And the si, as silence indicates the possibility of freedom even from my emotion, at the time when that could be completed, that then again in the terminology of Gurdjieff, (?) could take over and then in connection with that there is the question of whatever I then understand by His Endlessness. Many of these things are working hypothesis, and I think it is a long time before one has axiomatic truth. I think it is possible gradually within one's life to

create a certain world which could become Infinity, and I think that development of oneself, of one's inner life can become a replica of what may exist outside, but I cannot investigate the outside world the same way that I can investigate my own inner life, and if it is possible for me to reach that which becomes the motivating force of my inner life, that is what is the holiest of the holiest within me, that then at that time it is the replica, I call it the voice of God or whatever is representing Him. If I am unclear about it in the beginning and it is vague, and it only is indicated by some kind of a cloud that lights up at night, it is quite possible, but that is the motivation of one's life, that when I see this I start to walk, hoping that at the end of that is the promised land. This is really the journey through life, or let's call it the journey to the East, because it is a journey to the Sun. So all kinds of philosophies. But you have to think you know; you have to come to some conclusions, and the conclusions have to be quite clear, what you wish to do, not unclear, not haphazard, not vague, not accidental, this and that, and so forth. A man stands up straight, and he has to have an aim, and he looks, and that aim is ahead of him and then he proceeds. And he is willing to give up what may be in the way, but at least he has the assurance that the direction in which he goes is the fight direction, and that he is not wasting to much of his time if he can help it. So maybe we talk again next week. Good night, everybody.